

# Five Steps to Mindfulness

## [Seven Minute Mindfulness](#)

By James Henley on Thu, 01 Aug 2019



### [More Information](#)

Seven Minute Mindfulness is an audio targeted at using the most natural way to maintain a good focus and the mindfulness people need for their daily activities. It combines the various religious methods to reach a balance in ensuring the users reach the highest point of mindfulness they can ever attain. To help them reach this height, the program had been prepared to take only seven minutes of your time. Pending the time of its usage, the users will not have to spend a lot of time dealing with it. The Seven Minute Mindfulness was designed to be used on any device. Getting started is simple and will take just a few minutes after ordering. It comes with various bonuses like The Seven Minute Mindfulness Guidebook (A digital manual that comes along with the audio version); Your Little Book Of Mindfulness Exercises (A digital guide to some exercises that can be practised in the house)The product is in a digital format of Audio messages and has been created at a very affordable price. In case it does not meet their demands or desires, the users have the right to ask for a refund of their money within three months. The implication is that they are given the chance to try it at home and if they suddenly become sceptical or grow cold feet, they will get a 100% refund. [Read more here...](#)

### Seven Minute Mindfulness Summary

Rating:

4.9 stars out of 30 votes

Contents: Audio Sessions, Manuals

Author: Greg Thurston

Price: \$47.00

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### My Seven Minute Mindfulness Review



It is pricier than all the other ebooks out there, but it is produced by a true expert and includes a bundle of useful tools.

This book served its purpose to the maximum level. I am glad that I purchased it. If you are interested in this field, this is a must have.



## [The Mindfulness Journey](#)

Last Updated on Mon, 10 Sep 2018 | [Mental Objects](#)

So, there are these three basic things. There is mindfulness of the consciousness with regards to hindrances, mindfulness with regards to consciousness of the senses, and the mindfulness with regards to the consciousness of intention. There is also the mindfulness with regards to feelings and the mindfulness with regards to the body activities. These are the basic objects for the beginner to maintain continuity of mindfulness. mindfulness, one eventually comes to noting one of these objects. Unless one is aware, that one has to note these objects when they arise, how to note them and what these objects really are in terms of experience the continuity of mindfulness cannot come about. In this sense, it is like taking a journey. Sometimes we travel along a main road but when the main road is not available we go by a side road. When the main road returns, we go back to it. Sometimes, as we travel on the main road, there is a flood all the side roads and main road are flooded so we travel...

## [The system of mindfulness employed](#)

Last Updated on Wed, 24 Oct 2018 | [Mental Objects](#)

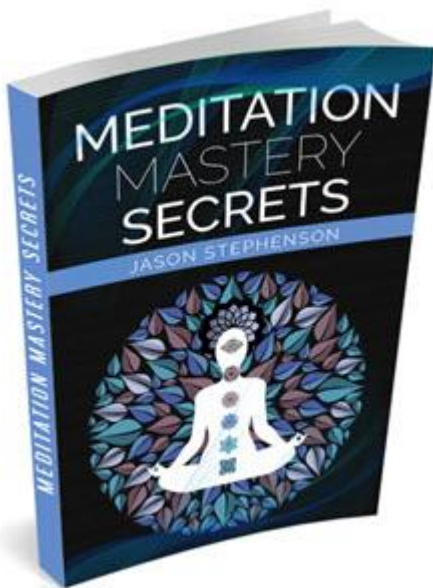
A Systematic or Directed mindfulness means the cultivation of mindfulness by directing the mindfulness to objects in a way or system. An approach has been given earlier with reference to the priority of objects. For example, first the [meditator](#) notes the basic object, then the secondary objects that had become dominant for the time being, etc. b Choiceless awareness is mindfulness of whatever objects that may arise and impinge on the mind's eye. No effort is made in the selection of objects to note. Usually one begins with directed mindfulness because it is more energetic and encourages a more rapid build up of mindfulness, hence concentration. With regard to the four right efforts, it corresponds to the overcoming of evil states of mind and the arousing of pure states of mind that have not yet arisen. Undirected mindfulness or choiceless awareness is used more often when mindfulness is more or less continuous. That is also when the subtler objects have become as noticeable as the...

## [The Four Foundations Of Mindfulness](#)

Last Updated on Mon, 10 Sep 2018 | [Mental Objects](#)



In the discourse of the Four Foundations of Mindfulness, one can find the objects of Vipassana classified into four categories 1 Body Foundation of Mindfulness Material Phenomena (Rupa) 2 Feeling Foundation of Mindfulness Feeling (Vedana) 3 Mind Foundation of Mindfulness Consciousness (Citta) 4 Dhamma Foundation of Mindfulness From experience, many have found that, even though it is interesting to explore into the foundations other than the often stressed Body Foundation of Mindfulness, it is still very important to find a firm foothold in this before proceeding elsewhere. This is because the Body Foundation is an easier base wherein to maintain one's mindfulness, especially when conditions are difficult, as in daily life, or when conditions are very strange, as in deeper states of intensive practice. Without it, one can end up at quite a loss as to what is best to do.



[Meditation Mastery Secrets](#)



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## [Expanding your awareness](#)

Last Updated on Mon, 10 Sep 2018 | [Practice Meditation](#)

The part of the pattern that reveals itself to you in your [meditation](#) may be just the tip of the proverbial iceberg. Perhaps you keep feeling tense in your lower belly and you don't know why. If you expand your awareness, you may discover that beneath the surface lies fear about the future, and under the fear lies a layer of hurt. When you include thoughts and ideas as well, you may find that, deep down, you believe you're inadequate. So you're afraid you can't cope, and you feel hurt when people criticize you because it just corroborates your own negative self-image. By welcoming the full range of thoughts, images, and feelings, you create an inner spaciousness in which the pattern can gradually unfold and release. (Trust me this approach actually works, though you won't get results instantaneously )

## [Ever Present Awareness](#)

Last Updated on Mon, 10 Sep 2018 | [Nerve Cells](#)

The ultimate development of this third category of ongoing conscious awareness would occur only in some extraordinary person who continues to experience Wilber says that only after 25 years of meditative practice did he begin to experience this level of "constant consciousness." Then it was an ongoing ever-present awareness, "a continuity of consciousness." When this kind of "unbroken From the foregoing steps in this narrative, the reader can appreciate that a simple five-letter word can take on a variety of nuanced implications. "Taste" can refer to a quality of kensho satori a qualification on kensho the essential nature of "oneness" an ecumenical understanding an ever-present awareness a profound sense of liberation and so on. Still, this phrase, ever-present awareness, is useful when it describes a certain sustained quality of consciousness, one which arrives only after long meditative training in mindful attention. No person reaches this quality of heightened ongoing...

## [Mindfulness Of The Body Kayanupassana Satipatthana](#)

Last Updated on Mon, 10 Sep 2018 | [Mental Objects](#) | 1 comment

Mindfulness with regards to the body is usually practised first before the other three [Satipatthana](#) (of feelings, consciousness and mental objects). This is because the objects involved in mindfulness of the body are relatively grosser. It is easier to build up mindfulness on gross objects than subtle ones. Some of the objects contemplated upon parts of the body, breath and corpses are basically to do with pure tranquillity exercises. From tranquillity, one later advances to the practice of Vipassana. In the

Abhidhamma, this group of body objects is classified under rupakhanda (material aggregates). The beginner is also taught to be mindful of the four postures sitting, walking, standing and lying down.

## [Mindfulness Of Mental Objects Dhammanupassana Satipatthana](#)



Last Updated on Mon, 10 Sep 2018 | [Mental Objects](#)



This foundation of mindfulness is called dhammanupassana. [Satipatthana](#) covers a wide field of [meditation](#) objects. Dhamma itself has been translated as mind object and it includes virtually everything, including Nibbana. Some objects within the other foundations of mindfulness also come under this foundation, and when thus reckoned, they are classified as mental factors (cetasika). This contemplation of mindfulness helps to eradicate the hallucination of views (of self) by enabling us to see how dhammas are conditioned, and how they arise and fall away. Contemplation of this mindfulness is divided into five categories Hindrances, Bases, Aggregates, Factors of [Enlightenment](#) and Truths. This contemplation of mindfulness (on mental objects) helps to eradicate the hallucination of views (of self) by enabling us to see how dhammas are conditioned, and how they arise and fall away.

## [Bring Mindfulness to Your Schemas](#)

Last Updated on Wed, 10 Oct 2018 | [Walking Meditation](#)

Mindfulness can help us identify and alter our schemas. First of all, as we become more mindful, as we learn to calm ourselves and look deeply, we become more aware of these patterns. For example, if you have an unrelenting standards schema, you start to notice how hard you are on yourself. If you have a mistrust and abuse schema, you may begin to notice how unsatisfying [your relationships](#) are and how self-protective you feel around others, as though at any moment they would try to hurt you. Looking deeply, you may begin to see how these schemas were lessons you drew from childhood experiences. Finally, as you become more calm and mindful, you begin to notice inconsistencies between your experience and your schemas. If you feel that no one likes or appreciates you, you may gradually become aware that at least some people actually seem to do so. You begin to allow yourself to see and

acknowledge experiences that do not fit the schema, and in this way, over time, you begin to develop a...

## [How You Develop Mindfulness of Breathing](#)

Last Updated on Mon, 10 Sep 2018 | [Mentality Materiality](#)

The development of mindfulness-of-breathing (anapanasati) is taught by the Buddha in the Mahasatipatthana Sutta (The Greater Discourse on Foundations of Mindfulness) of Digha Nikaya (Long Discourses). He says 'Bhikkhus, here in this Teaching a bhikkhu having gone to the forest, or to the foot of a tree, or to an empty place, sits down cross-legged and keeps his body erect and establishes mindfulness on the [meditation](#) object only mindfully he breathes in and only mindfully he breathes out. Just before the nimitta appears, a lot of [meditators](#) encounter difficulties. Mostly they find that the breath becomes very subtle, and not clear they may think the breath has stopped. If this happens, you should keep your awareness where you last noticed the breath, and wait for it there. samapatti<sup>2</sup>, and a brahma only these seven types of person do not breathe. Reflect on the fact that you are not one of them, that you are in reality breathing, and that it is just your mindfulness which is not...

## [Devote a Day to Mindfulness Practice](#)

Wed, 24 Oct 2018 | [Walking Meditation](#)

One thing that can help you generate more energy in your mindfulness practice is to have a day that you devote to mindfulness. Ideally, you are learning to live deeply and mindfully every day. However, it is all too easy to get pulled out of our intention to be mindful. Our lives are too demanding, too stimulating, and the quality of our mindfulness is as yet too weak. A day of mindfulness is a day that you set aside to move more slowly and calmly. You resolve that, for this day especially, you will not do anything just to get it done, but will do everything for its own sake. In The day of mindfulness gives your mind and body the chance to slow down, to experience being rather than doing, to come into the present moment without always rushing into the future. It is similar to the Judeo-Christian tradition of the Sabbath a time to rest and replenish. Both the day of mindfulness and the Sabbath traditions aim at giving you a day of rest. But on a day of mindfulness, you can do work...

## [Mindfulness Of Feelings Vedananupassana Satipatthana](#)

Fri, 26 Oct 2018 | [Mental Objects](#)

Mindfulness of feelings, when developed, overcomes the hallucination of [happiness](#) (ie taking what is not happiness for happiness). In order to break this hallucination, we have to see the truth of suffering. mindful. If anger arises, a [meditator](#) should note it until it vanishes before returning to noting the pain. The idea is to be as relaxed and steady as possible while watching it. If one can do so, one will be able to see pain taking various forms pulling pain, sharp pain, hot pain, aching pain, etc. If one is not mindful, one will not be able to face the pain. Concentration merely magnifies the intensity of the pain. Merely tolerating the pain with anger is also improper. It may even lead one to hysteria. If you cannot watch the pain, then ignore it. If it cannot be ignored, then change your posture mindfully or get up and do walking [meditation](#) (which can help to build up your mindfulness). If we are able to see pain changing and taking various forms, our perception of change and...

## [The Method Of Developing Mindfulness Of Breathing](#)

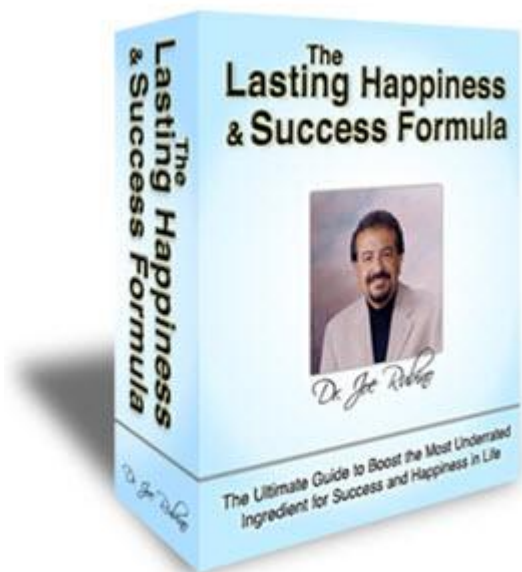
Mon, 15 Jul 2019 | [Transparent Element](#)

The development of anapanasati (mindfulness of breathing) was taught by the Buddha in Mahasatipatthana sutta. There he said Bhikkhus here in this Teaching a bhikkhu having gone to the forest, or to the foot of a tree, or to an empty place, sits down cross-legged and keeps his body erect and establishes mindfulness on the [meditation](#) object only mindfully he breathes in and only mindfully

he breathes out. Just before the nimitta appears a lot of [meditators](#) encounter difficulties mostly they find that the breath becomes very subtle and is not clear to their mind. If this happens you should keep your awareness at the place where you last noticed the breath and wait for it there. You should reflect that you are not a person who is not breathing, but you are breathing and your mindfulness is not strong enough to Do not make effort to change the breath and make it more obvious. If you do that you will not develop in concentration. Just be aware of the breath as it is, and if it is not clear...



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## [Find Bells of Mindfulness](#)

Thu, 18 Jul 2019 | [Walking Meditation](#)

One very useful technology of change comes from Buddhist monastic tradition. Periodically through the day, a monk strikes a large, resonant bell or gong. At the sound of the bell, people in the monastery stop what they are doing or saying, come back to their breathing, and return to themselves. On a retreat with Thich Nhat Hanh at a California university, we experienced an interesting variation on this. The university clock struck bells at fifteen-minute intervals throughout the day. We were instructed to take advantage of this by using the clock as a bell of mindfulness. We must have looked a sight to people

on campus as we all suddenly came to a halt You do not, of course, need to make a spectacle of yourself to practice this way. Whenever you encounter a bell of mindfulness, you can unobtrusively return to yourself and [your breath](#). You don't need to act like you are playing freeze-tag. Practice intelligently. Don't stop in the middle of crossing a busy street. If you are alone and...

## **Dreams and Mindfulness**

Sun, 21 Jul 2019 | [Walking Meditation](#)

Working with dreams is a powerful way of bringing mindfulness to aspects of ourselves and our lives that we may not otherwise acknowledge, bringing new [vitality](#) and wholeness. We suggest approaching dreams as a mindfulness practice rather than as an intellectual puzzle. While the meaning of some dreams will become clear, some will remain mysterious. Whether dreams are understood or not, it is helpful to work with them, to hold them in mindful, meditative awareness as you would other important parts of [your life](#) and experience. If you try too hard to figure dreams out and press that knowledge into the service of your conscious self, the unconscious may retreat before the violent, grasping attitude of such an approach. But if you approach dreams with gentleness, patience, persistence, and respect, they will bless you.

## **Mindfulness Speeds the Healing of Psoriasis**

Sun, 21 Jul 2019 | [Practice Meditation](#)

As a skin disease that's measurably exacerbated by stress, psoriasis offers an excellent proving ground for the effectiveness of [meditation](#) in facilitating the healing of stress-related ailments. In a 1998 study published in Psychosomatic Medicine, Dr. Jon Kabat-Zinn, best-selling author and founder of the [Stress Reduction](#) Clinic at the University of Massachusetts Medical Center, and his colleagues took 37 psoriasis patients who were about to undergo light treatment for their condition and randomly assigned them to one of two situations a mindfulness meditation-based stress reduction intervention during treatments or a light treatment alone.

## **Right Effort Right Mindfulness Right Concentration**

Sun, 21 Jul 2019 | [Noble Truths](#)

Right Effort, Right Mindfulness and Right Concentration refer to your spirit, your heart. When we think of the spirit, we point to the centre of the chest, to the heart. So we have panna (the head), sila (the body) and samadhi (the heart). You can use your own body as a kind of chart, a symbol of the Eightfold Path. These three are integrated, working together for realisation and supporting each other like a tripod. One is not dominating the other and exploiting or rejecting anything. They work together the wisdom from Right Understanding and Right Intention then morality, which is Right Effort, Right Mindfulness and Right Concentration the balanced equanimous mind, emotional serenity. Serenity is where the emotions are balanced, supporting each other. They're not going up and down. There's a sense of bliss, of serenity there is perfect harmony between the intellect, the instincts and the emotions. They're mutually supportive, helping each other. They're no longer conflicting or...

## **Biotechnology Stress Test of Mindfulness Training**

Sun, 21 Jul 2019 | [Nerve Cells](#)

The recent economic downturn proved especially difficult for biotechnology companies. Under these [stressful circumstances](#), employee anxieties would pose a rigorous challenge to the potential benefits of any kind of meditative training. It was to these employees in this difficult setting that Jon Kabat-Zinn chose to deliver personally his 8-week training program of mindfulness training.11 gest that even short periods of mindfulness training can be of practical value in helping people relieve those natural



responses of brain and body which are well-known to be adversely influenced by [stressful situations](#).16

## [The Nature Of Mindfulness](#)

Sun, 21 Jul 2019 | [Mental Objects](#)



There are many factors in mindfulness. The first factor is clarity of the mind. It is a mind that is clear and pure clear from all greed, anger, dullness, delusion and hallucination. When there is greed or craving, anger or hatred, delusion or dullness, the mind is not clear. For example, when a person is intoxicated with alcohol, would you say that his mind is clear His mind is not clear, but muddled. All he wants is to drink more alcohol and drown his sorrows. Another example is when a person is angry, loses his temper, is very sad or depressed. Would you think his mind is clear No, his mind is not clear. His mind is heavy, dark, agitated, dull, and stupid. So, mindfulness is a state of mind when you are very alert, then the mind is clear and undisturbed this is called clarity of mind it is like clear water it is like the clear sky. The second factor of the nature of mindfulness is stability, calmness and peace. Let us compare the opposites when a person's mind is experiencing anger...

## [The Foundations of Mindfulness](#)

Sun, 21 Jul 2019 | [Mental Objects](#)

This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and [grief](#), for reaching the right path, for the attainment of Nibbana. namely the four Foundations of Mindfulness. What are the four

## [Cancer Another Kind of Challenging Stress Test of the Benefits of Mindfulness Training](#)

Sun, 21 Jul 2019 | [Nerve Cells](#)

However, after the same kind of 8-week mindfulness [meditation](#) program, forty-two breast or [prostate cancer](#) patients were considered to have shown significant improvement in their overall quality of life, in their stress symptoms, and in the quality of their sleep. Their T cell production of interleukin-4 increased more than threefold. Interferon gamma decreased, as did their natural killer cell production of interleukin-10. This latter immune profile was thought to resemble the pattern shown by persons who shift up from symptoms of depression toward a more normal (and potentially anti-inflammatory) profile. It is relevant to note that during depression, patients often tend to show elevated levels of ACTH and cortisol.

## **Mindfulness and Relaxing into the Flow**

Sun, 21 Jul 2019 | [Prayer Position](#)

Whether we're breathing, stretching, silently witnessing ourselves, praying to Jesus, practicing [Tai Chi Chuan](#), or whatever, it is important to practice mindfulness and relax into the flow. When performing nondynamic yogic breathing, relax into it until the breath seems to be breathing you. While chanting, relax into the vibrations in the body until the chant begins chanting you. Progressively release tension in the jaw, eyes, spine and the rest of the body. Warm-up exercises prepare the road for this. Mindfulness simply means paying attention to what you are doing in the moment, whether you're breathing, thinking or making a milkshake. All the exercises in this book will benefit you only if you synchronize them with your full attention.

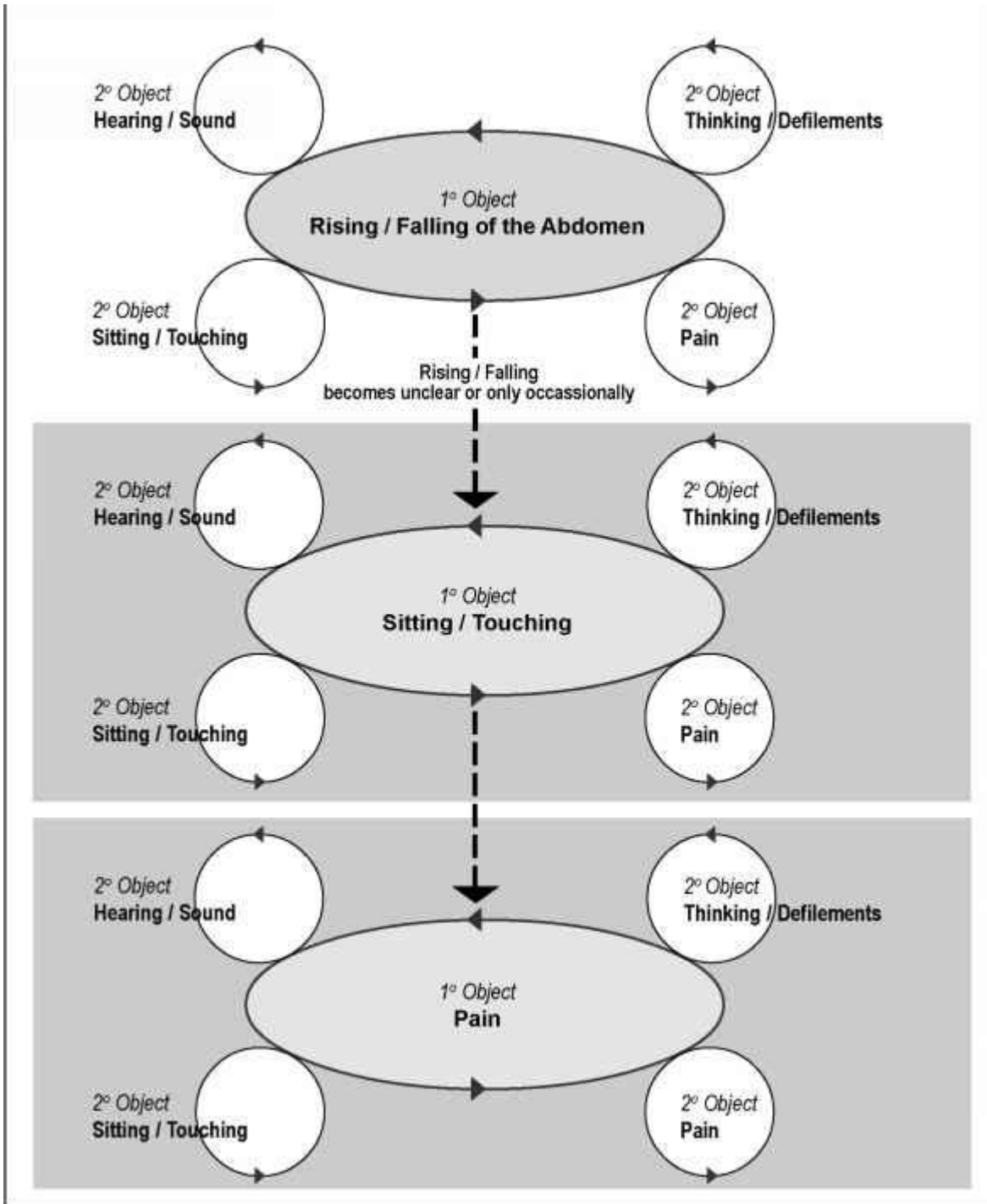
## **How to Unravel Habitual Patterns with Awareness**

Sun, 21 Jul 2019 | [Practice Meditation](#)

As you explore your emotions (as described in the previous section), you may gradually discover that they're not as overpowering or as endless as you feared. With mindful awareness and naming, most emotions will flow through your body and gradually release. For example, as you gently investigate your anger or fear, it may intensify at first, then break and disperse like a wave on the beach.

## **Systematic Noting Choiceless Awareness**

Sun, 21 Jul 2019 | [Mental Objects](#)

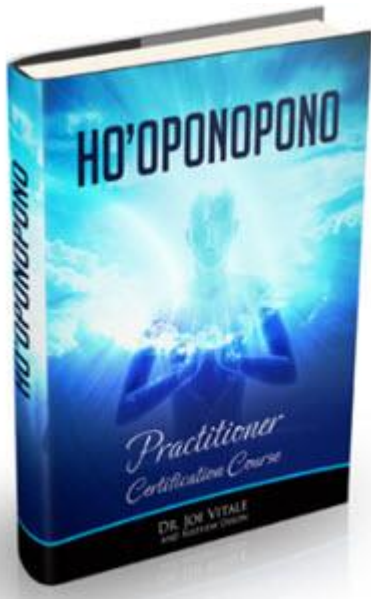


1° and 2° refers to primary and secondary objects respectively.

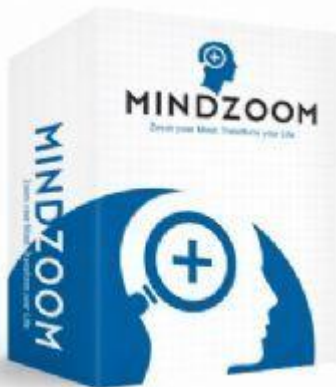
Question What objects do we watch Answer We watch the object(s) that are easy for us to do so with mindfulness, watching their true nature. object where one can use it as a base for developing mindfulness as well as concentration. But as Nature will have its way, it will show inconsistency and irregularities. So at times it will either be absent or blurred. At those times other objects will dominate (eg sound, pain) and so they have to be mindfully noted. Another reason another object has to be noted is when that object is a defilement (eg attachment, sleepiness, anger, restlessness) and therefore it is necessary that it is dealt with and removed. These objects, which usually do not require long periods of noting (unlike the primary object), are called secondary objects. When the secondary objects need to or otherwise remain long, they are considered as primary objects to build up mindfulness and concentration. 5 When mindfulness can become continuous, the mind becomes flexible and so,...

**[You can become attached to your mindfulness of the moment just as you can become attached to anything else](#)**

This is very subtle, but understand from the outset that you can be bound by your own mindfulness. Well, [letting go](#) of the mindfulness can be appropriate. But we must also talk about living in the chaos. How do you deal with the chaos? Yes, if your mindfulness is not strong enough you can easily be drawn into the chaos. The mindfulness I am talking about is the mindfulness of your own mind. If you are not aware of your thoughts and your feelings about the chaos, you can easily slip into interacting in the situation, reacting to the chaos. Before you know what's happening, you are already storming through the chaos, thus creating more chaos.



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## [Just Mindfulness Is Enough](#)

Sun, 21 Jul 2019 | [Knowing Mind](#)

You don't need the aid of samatha-anapana, etc. in order to boost your concentration. Just mindfulness is enough. You can just keep it simple when dealing with hindrances. Just Zap them With your Super Mindfulness eyes Present moment Nat's what we do here. If you practise like this everything will be revealed to you because everything is in present moment. Nibbana is in present moment When you are thinking with awareness, it is practising it is mindfulness. But better than that, to get the mind used to watching paramatha rather than concepts.

## **Mindfulness Of Consciousness Cittanupassana Satipatthana**

Sun, 21 Jul 2019 | [Mental Objects](#)

As in the other foundations of mindfulness, mindfulness of consciousness has a wide range of objects from the gross to the subtle ones. Naturally, we develop mindfulness of consciousness with regards to grosser objects first. (Usually, we also note body objects first before proceeding to consciousness). In developing mindfulness of consciousness, the first object that we should get acquainted with is thinking. Thinking itself has many forms such as planning, imagining, reflecting, and so on. When we note thinking, we just note that there is thinking we do not go into the contents of the thoughts which will only cause us to think even more. Thinking is usually connected with concepts and things of the past and future. We should just note that there is thinking, planning, reflecting, etc and not dwell on the concepts, or the past and future. If the thinking persists, it means that we are not mindful enough. If we are very mindful and exercise just bare attention, the thinking will...

## **Developing Mindfulness Awareness of the Here and**

Mon, 22 Jul 2019 | [Practice Meditation](#)

This chapter highlights an approach to [meditation](#) known as mindfulness moment to moment awareness of your experience as it unfolds. Mindfulness combines concentration (highly focused awareness) and a more receptive awareness that simply welcomes whatever arises. Because mindfulness grows like a house on a foundation of concentration, you'll need to strengthen and stabilize your concentration before you can proceed to the full practice of mindfulness. That's why the initial meditations provided here emphasize focusing on a particular object of concentration [your breath](#). Ultimately, the goal of mindfulness meditation is to develop the capacity to be fully present for whatever is occurring right here and now. When you've stabilized your concentration by focusing on your breath, you can expand your awareness to include the full range of bodily sensations and eventually you can just welcome whatever presents itself in your field of experience.

## **The Technique of Mental Noting**

Mon, 22 Jul 2019 | [Insight Meditation](#)

A useful device to support meditative attention is naming or labelling the various objects during the observation of your own body and mind. Used judiciously, it is a very useful tool for focusing and sustaining the attention. The noting is done by repeatedly making a mental note of whatever arises in your body mind experience. For example, 'hearing', 'hearing', 'thinking', 'thinking', 'touching', 'touching', etc. This is a powerful aid to help establish bare attention, especially at the beginning of the practice, when it is vital to systematically note or label as much as possible to establish the attention. Otherwise, you are likely to get lost in unnoticed wanderings with long periods of inattention. Having succeeded, even partially, in sustaining the attention, then the mental noting can be dropped, especially if the noting has become mechanical or is so clumsy that it is interfering with the subtle attention. Having acquired the ability to monitor your experience with just bare...

## **Mindfulness of Breathing**

Mon, 22 Jul 2019 | [Dream Yoga](#)

The Buddha taught dozens of techniques to refine, stabilize, and clarify the attention. One in particular is especially appropriate for highly discursive, conceptual, imaginative, mentally talkative people: mindfulness of breathing. From the earliest records we have of the Buddha's own pursuit of liberation, on the night of his [enlightenment](#), he first stabilized his mind with the practice of shamatha, then applied it to vipashyana, the cultivation of contemplative insight into the nature of reality. Mindfulness of breathing was the first [Buddhist meditation](#) I began practicing, and I often recommend it to my students as the first step on the meditative path. I began learning it from books in

## **[Directed Awareness and Choiceless Awareness](#)**

Tue, 23 Jul 2019 | [Mental Objects](#)

There is another way of looking at the balancing of the faculties. We say there are two types of mindfulness. One is directed awareness and the other is choiceless awareness. Directed awareness is when we look for an object, go to it, chase it and note it actively. This is needed at the beginning of the practice where the concentration faculty and the mindfulness faculty are weak. When you push it after an object, it builds up faster. When you sit, you must follow the rising and falling mindfully. If there is no rising and falling, you must push to watch the sitting and touching sensations. This is called directed awareness directed mindfulness. The other type is choiceless awareness. That means that you do not choose any particular object to watch. You just sit still, remain calm, and watch whatever comes and goes. This method works well for those who tend to grasp, push too hard and try to get good results in a short period. Then you find that the mind becomes an obsessive grasping....

## **[The Santa Barbara Institute for Consciousness Studies](#)**

Tue, 23 Jul 2019 | [Dream Yoga](#)

The mission of the Santa Barbara Institute for Consciousness Studies is to promote research and offer education for advancing understanding of the nature and potentials of consciousness. The institute has been established by a group of cognitive scientists, contemplatives, scholars, and educators, led by Alan Wallace, who serves as its president. The institute's activities are focused primarily on three areas

## **[Meditative Attention Accessing Deeper Avenues of Seeing and Hearing](#)**

Tue, 23 Jul 2019 | [Nerve Cells](#)

Attention is awareness stretched toward something. Attention reaches out. We attend to things, orient toward them, face them. Our goal is to focus on them and perceive them clearly. While attention does include these executive motoric implications, it also stays in touch with its subtler origins in mindful awareness. In ancient calligraphy, the earliest ideogram for this basic mindfulness began with two characters. The top one signified the present moment, right now. The bottom character stood for heart-mind.<sup>3</sup> In every century, to pay mindful attention meant going beyond merely registering data subliminally. It meant the capacity to focus on certain items, to incorporate them, and to appreciate them as percepts, in this here-and-now. Some early [Yoga practices](#), and those advocated by the Buddha himself, involved paying close attention to the ordinary everyday activities of life. This still means being mindfully aware of sensory experiences, including the actual moment-by-moment...

## **[Mindfulness To Distinguish Between Right And Wrong Concentration](#)**

Tue, 23 Jul 2019 | [Mental Objects](#)



Mindfulness is a clear state of awareness, no confusion, no muddle-headedness, having full control. (calm) or vipassana (insight) [meditation](#), you need a very strong base of mindfulness. Without this strong base, one may fall into wrong concentration. This means one may concentrate without mindfulness. It happens more often to those who develop pure tranquillity methods where the mindfulness factor is not emphasized. For example when they try to do visualizations they might be obsessed with trying to concentrate on and visualize the object. As a result they may get very strong headaches, like migraines. Headaches can also occur in vipassana practice. In longer retreats of some weeks or even months the concentration that is developed is considerable. If there is no mindfulness, then these migraine-like tensions in the head can build up also and become very persistent. This is actually a form of stress. It can be quite bad. That is why before we go into some serious tranquillity or...

## [Mindfulness in Daily Life](#)

Tue, 23 Jul 2019 | [Dream Yoga](#)

During ordinary activities, when you are walking, eating, or cleaning, bring greater mindfulness to your movements. Be mindful of [your diet](#). Consume food that is not difficult to digest, and in quantities that are not too large or too small. If you want to turn eating into a Dharma event, partake of your food so that you can nourish your body and use it to be of service to the world. And get enough sleep. Even with the best of intentions, your practice will be impaired if you're not getting enough sleep. Try to [fall asleep](#) with wholesome thoughts. Provide yourself with an interval between sleep and your daily activities, with all of their concerns and responsibilities. It is optimal to [meditate](#) just before retiring. It is often said that spiritual practice will not be fruitful over the long term unless you take satisfaction in it. Of course you will not enjoy every moment because sometimes the path gets rugged not because Dharma is thorny, but because our habit-driven minds are. On...

## [The type of mindfulness applied](#)

Tue, 23 Jul 2019 | [Mental Objects](#)

Together with the consciousness (citta) in which mindfulness is associated, there are also other mental factors (cetasika) which will give rise to the type of mindfulness present here. Those that concern us here are none other than energy (viriyā) and one-pointedness (ekagatta) which correspond to the two faculties in the balance. Hence if we can know more precisely what type of mindfulness is required, we can will it up. If we are sleepy and lethargic, what we need is the more energetic form of mindfulness. It is light yet effervescent, quickly coming out like one who is full of zeal. One has to remember that mental energy is not to be confused with physical energy. While bringing up mental energy it is best if it can be done with a relaxed body rather than one that is filled with tension. Then

you can know this alertness, which is ever ready to act or the active aspect of mindfulness. However, when one's energy is excessive and inclined towards restlessness, then a more relaxed and...

## **The Contemplation Of The Body 1 Mindfulness of Breathing**

Tue, 23 Jul 2019 | [Mental Objects](#)

Herein, monks, a monk having gone to the forest, to the foot of a tree or to an empty place, sits down, with his legs crossed, keeps his body erect and his mindfulness alert.<sup>3</sup> contemplating dissolution-factors in the body,<sup>6</sup> or he lives contemplating origination-and-dissolution factors<sup>7</sup> in the body. Or his mindfulness is established with the thought The body exists,<sup>8</sup> to the extent necessary just for knowledge and mindfulness, and he lives detached,<sup>9</sup> and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

## **Group 3 Mindfulness and Present Moment Awareness**

Tue, 23 Jul 2019 | [Stress Reduction](#)

Much of our stress comes from thinking about the past or worrying about the future. When you live in the present moment and your attention is focused on what you are doing right now, there is no room for anything else to enter including fears, desires, or anything that could be stressful. In the meditative state, your attention is focused on the object of [meditation](#), whether that's the inhale, the exhale, or the mantra that quiets the mind and allows you to be more in the present moment. When thoughts of past or future, desires or aversions, or anything else arise, note this and then turn your awareness gently back to the present. This concentration on the now allows your body and mind to enter a state of [relaxation](#). Mindfulness meditation is a form of meditation that offers both deep relaxation and insight. It cultivates a way of being in a harmonious relationship with what is, whether that's nagging or obsessive thoughts, uncomfortable feelings, external stressors, or physical...

## **The Foundations of Mindfulness Satipatthana**

Fri, 26 Jul 2019 | [Mental Formations](#)

The Discourse on the Foundations of Mindfulness ([Satipatthana](#) Sutta) directly takes up and explains the training of the mind. In fact the Lord Buddha even said that it is the only way to transcend sorrow, to see the Dhamma that needs to be seen and to come to the end of suffering with the realization of Nibbana. This, therefore, includes the perfection both of calm and insight. However, one initially needs to know about the basis of practice, the kammattana. This, as I have mentioned previously, means a place of work a work place for the mind. It requires the determination to establish a foundation for one's practice. But where can one find this base for one's concentration

## **Mindfulness**

Last Updated on Wed, 10 Oct 2018 | [Walking Meditation](#)

Mindfulness is a quality of gentle presence. Mindfulness is the capacity to be present with what is going on here and now, without judgment or resistance, without evasion or analysis. It is a willingness to experience without reservation what is happening in our lives in the present. It is the practice of radical acceptance. This is easier to understand as a concept than it is to experience or practice. But the practice is what matters. Often we dislike what is happening in the present. This is why we keep so busy, trying to push ourselves ahead to some future time when things will be lined up more the way we like, engaging in all manner of fantasy about how it will be in that illusory future. It's a good thing that life does not come equipped with a fast-forward button. We would all be dead already. For instead of experiencing what is going on, we are busy trying to avoid it. Even when we try to come into the present moment in a mindful way, most of us experience the wild,...



## **Consciousnesses**

Last Updated on Mon, 10 Sep 2018 | [Inner Perceiving](#)

What one finds is that every moment of experience has two aspects. If it did not have these two aspects it could hardly be counted as being a moment of experience at all. What are these two aspects There has to be something to experience and something to experience it. In other words there is always something knowing something or being aware of something. If either of these elements were missing there would be no experience. These smallest conceivable moments of consciousness arising dependent on their corresponding momentary object of consciousness are what in Buddhism are known as consciousnesses. The term is vijñana (rnam shes in Tibetan). The 'vi' part of the word can mean partial or divided. Thus, a consciousness is a partial or divided knowing. This contrasts with jñana (ye shes in Tibetan) which means simply knowing or wisdom. The difference between jñana and vijñana becomes very important in the later stages of the progression of [meditation](#) on emptiness.

## **Traffic Jam Meditation**

Last Updated on Mon, 10 Sep 2018 | [Being Mindful](#)

Let's look at more instances where mindfulness can be applied. When you are caught in a traffic jam, instead of getting uptight and tense, apply mindfulness. Be aware of your mind and body. Observe the sensations in the body. Notice [your breath](#) both in and out. Be aware of your sitting posture, feel the contact between buttocks and seat, and between back and back-rest. Sensations of warmth and pressure in those areas of contact can be felt and noted. Feel your hands on your steering wheel. Observe your mind, too, and notice its tense, edgy, impatient, agitated, disturbed, or whatever state. You'll be surprised that such simple awareness can produce a calming effect. You'll feel a little bit more relax, a little less tense. Then, if you maintain your mindfulness, observing say your in-breath and out-breath, you'll loosen up further and will relax even more.

## **The Practice of Lovingkindness**

Last Updated on Mon, 10 Sep 2018 | [Being Mindful](#)



It's good to incorporate the practice of mindfulness and loving-kindness in our everyday life. This means we try to be mindful in everything that we do or for as much of the time as possible, try to watch this mind and watch this body, follow the body movements, notice the sensations that arise and pass away in the body, notice the intentions and thoughts that arise and the state of the mind. Then every now and then we can radiate lovingkindness to all beings by simply thinking and wishing in our mind May all beings be happy. May they be free from harm and danger. May they be free from mental suffering. May they be free from physical suffering. May they take care of themselves happily. It doesn't take long to mentally recite these lines it takes a minute or less to repeat a few rounds of these lines. Besides lovingkindness please remember the mindfulness practice. Being mindful now and then, as much as possible, of our daily activities, body movements and sensations, thoughts and...

## **[Special Note on Anger and Sorrow](#)**

Sun, 21 Jul 2019 | [Being Mindful](#)

*and be happy?*

*[Yes, why not?  
— our comment]*



What we have highlighted in the beginning part of this booklet is body awareness. But there is also lot to observe with regard to the mind which, when uncontrolled, is a great cause of suffering. As the saying goes, the mind can be our best friend or worst enemy. When tamed it can be a friend and bring about [happiness](#), but when wild and unrestrained, it can wreak great havoc and suffering. It is not within the scope of this booklet to go into an in-depth analysis of the nature of mind and how it gives rise to suffering via craving, attachment and delusion. For that one has to read other good books on the subject. Of course, mindfulness helps. Whenever you are angry you should quickly be mindful of your anger. Try and see whether you can be aware of your anger at the incipient stage, that is, at the stage when it is just about to begin. Observe that tightening in the chest and various other bodily sensations that may arise together with the anger. Observe also that angry state of mind...

## **Wise Reflection**

Last Updated on Mon, 10 Sep 2018 | [Being Mindful](#)

In Pali there is a very important term called *yoniso manasikara* which has been translated as wise reflection and wise attention. The Buddha often emphasized the need for the application of wise reflection and attention in life. Wise reflection means to reflect or think in a wise way. And we need a lot of that, don't we In life so many things go wrong (as they do go right, too) and we must know how to reflect in such a way as to be able to keep our mind afloat and buoyant. By afloat here I mean not to let the mind sink into depression, or if it does become depressed, then not to let it stay that way for too long. This means that we should try to keep our mind either cheerful, happy, or calm, peaceful and equanimous. And for that, we need (besides mindfulness) to know how to reflect in such a way as to lift our mind out of the quagmire. There are many ways of reflection such as counting our blessings, look on the bright or positive side (that is, see the full half as opposed to the...

## [Lessons In Samadhi](#)

Sun, 21 Jul 2019 | [Your Awareness](#)

In keeping your awareness inside your body, don't try to imprison it there. That is, don't try to force the mind into a trance, don't try to force the breath or hold it to the point to where you feel uncomfortable or confined. You have to let the mind have its freedom. Simply keep watch over it to make sure that it stays separate from its thoughts. If you try to force the breath and pin the mind down, your body is going to feel restricted and you won't feel at ease in your work. You'll start hurting here and aching there and your legs may [fall asleep](#). So just let the When you sit and [meditate](#), even if you don't gain any intuitive insights, make sure at least that you know this much When the breath comes in, you know. When it goes out, you know. When it's long, you know. When it's short, you know. Whether it's pleasant or unpleasant, you know. If you can know this much, you're doing fine. As for the various thoughts and concepts (sanna) that come into the mind, brush them away whether...

## [Sleeping And Waking](#)

Sun, 21 Jul 2019 | [Being Mindful](#)



Just as you try to be mindful throughout the day, it's good to close the day with mindfulness, too. Thus as you prepare to retire at night you can be mindful. Be aware of whatever preparations you may make before going to bed. As you are preparing or arranging the bed, be aware too. And finally as you lay your body down, be especially mindful of that act. It is a significant act as it signifies your intention to

sleep your last act of closure for the day. So note the intention to lie down and then lie down mindfully, aware of the body lowering itself onto the bed and the head as it touches the pillow. Remember that the Buddha's attendant, Ananda, was said to have attained [enlightenment](#) as he was lying down for the night. It seemed he became an arahant just or even before his head touched the pillow. Of course, we know we can't become arahants just like that, we are not Ananda, but then again, who knows, perhaps one of these days we, too, might attain some special insight as we...

## [Talking](#)

Mon, 22 Jul 2019 | [Being Mindful](#)



In the discourse on mindfulness, the Buddha says we can be mindful while talking or keeping silent. What does he mean? Of course, talking involves thinking and verbalizing, that is, moving of our mouth and tongue to produce sound and words. So we can be mindful of our lips moving and the thoughts that arise in our mind as we speak. But I think what is most important here is to be mindful of whether our speech is wholesome or not, whether it falls within Right Speech of the Noble Eightfold Path. Having said all this, we do agree it is not easy to practise right speech all the time. Many a time we may speak unskillfully or frivolously and unnecessarily. Many a time we may lose our cool and speak in anger or irritation, snapping or hitting out at another. Many a time we may be speaking just to fill the void of silence. And many a time, too, it may have been better for us to keep noble silence and maintain our mindfulness and equanimity in that silence.

## [Eating Meditation](#)

Sun, 28 Jul 2019 | [Being Mindful](#)

Ever heard of eating [meditation](#)? Now for those of you who are unfamiliar with the mindfulness practice, I can imagine you saying, What is he coming up with now? First it was telephone meditation, then traffic jam meditation, and now eating meditation. What else will be next? It's getting more and more preposterous. But really, this shouldn't come as a surprise any more. Anything and everything can be [meditated](#) upon, can be turned into an exercise of mindfulness, an object of mindful attention. Because we don't want to be addicted to sensual pleasures, or to be enslaved by sensual craving. Because we want to seek a higher and more noble state of mind, one that is freed from sensual craving. So our attitude is one of eating to live, not living to eat. Thus we eat to salve hunger, to [stay healthy](#), so we can live a more useful and beneficial life. So we should eat wholesome food suitable for our health rather than food that may be tasty but harmful to our health. Having said this, we...

## [Three Models In The Progress Of Meditation](#)

Last Updated on Sat, 29 Jun 2019 | [Mental Objects](#)

The Four Foundations of Mindfulness Thus have I heard. At one time the Blessed One was living among the Kurus, at Kammasadamma, a market-town of the Kuru people. There the Blessed One

addressed the monks thus Monks, and they replied to him, Venerable Sir. And the Blessed One spoke as follows This is the sole way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destroying of pain and [grief](#), for reaching the right path, for the realisation of Nibbana, namely the Four Foundations of Mindfulness. What are the four Herein (in this teaching) a monk dwells practising [body-contemplation](#) on the body, ardent, clearly comprehending and mindful, Readers may also find numerous quotations of the Buddha's teaching on mindfulness, detachment and liberation throughout the entire book. Those verses act as a source of inspiration and purpose to put vipassana into practice a practice that brings about insight into the three universal characteristics of...

## [The American University Library](#)

Last Updated on Mon, 10 Sep 2018 | [Jhanas](#)

Bhante Gunaratana was born in 1927 in a small village in Sri Lanka and was ordained at the age of 12 as a Buddhist monk. At the age of 20 he was given higher ordination in Kandy in 1947. At the invitation of the Sasana Sevaka Society, Bhante Gunaratana went to the United States in 1968 to serve as Hon. General Secretary of the Buddhist Vihara Society of Washington, D.C. He has also pursued his scholarly interests by earning a B.A., an M.A., and a Ph.D. in Philosophy from The American University. He is the author of Come and See, The Path of Serenity and Insight, The Jhanas and Mindfulness In Plain English. Venerable Gunaratana is the abbot and the president of the Bhavana Society, a Forest Monastery and Retreat Centre in West Virginia, U.S.A.

## [Introduction to the Integrative Tuning Approach](#)

Last Updated on Sat, 13 Jul 2019 | [Prayer Position](#)

Another group of people are devoted to factionalism. They are following a tendency of the human ego which desires to overpower other identities with its own sense of identity. Fundamentalism is a prime example of this. The fundamentalist creates an identity through symbols or a practice that he she is already used to and then attempts to ensure that his her their symbols reign supreme. It is the conqueror's approach. A fundamentalist has a hard time seeing the reality beyond their symbols (e.g. a redheaded Irishman named Jesus vs. the reality of pure consciousness). Such a tendency is less noble than the protection of purity of a particular teaching. See the Symbolitus section for more on this topic.

## [For Further Contemplation](#)

Last Updated on Mon, 10 Sep 2018 | [Dream Yoga](#)

The Buddha praised the practice of mindfulness of breathing as an exceptionally effective way to balance and purify the mind Just as in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and quells it on the spot, so too concentration by mindfulness of breathing, when developed and cultivated, is peaceful and sublime, an ambrosial dwelling, and it disperses and quells on the spot unwholesome states whenever they arise.  
MINDFULNESS OF HRF I H1NO

## [Designing your own practice](#)

Last Updated on Mon, 10 Sep 2018 | [Practice Meditation](#)

When you begin to develop and direct your awareness in [meditation](#), you're faced with the challenge of putting all the pieces together into an integrated practice that's uniquely suited to your needs. (For more on designing your own practice, see Chapter 13.) For example, you may find yourself drawn to forms of meditation that emphasize focused concentration and have only minimal interest in the more open, allowing quality of receptive awareness. Or you may cherish the peace and [relaxation](#) you experience when you simply sit quietly without any effort or focus, not even the effort to be aware. Or you may have a specific purpose for [meditating](#), such as healing an illness

## **Is Meditation Religious**

Last Updated on Mon, 10 Sep 2018 | [Prayer Position](#)

One thing that can be said of the intellect is that it is only a fragment of your consciousness. Therefore, it will never truly understand the spiritual mumbojumbo, scripture or anything else. Understanding only occurs through the whole being. The intellect always tries to dominate and declare its knowledge superior. Don't believe it. Integrate the intellect with the rest of your being and declare that you don't know jack poop.

## **Procedure for Each Part of an Exercise**

Last Updated on Mon, 10 Sep 2018 | [Mental Activity](#)

To stabilize or regain focus, we need to begin each part of an exercise with settling the mind. We may do this by looking downward or closing the eyes and focusing on the sensation of the breath passing in and out our nostrils. Being mindful of the breath grounds us in the here and now. We then generate or access a certain attitude or feeling toward someone. Directing it at the person, we regard him or her in that way. Then, we let the experience settle by looking downward or closing our eyes once more and focusing on the feeling gained from the exercise. To regain our composure, we conclude each part of an exercise with focusing again on the sensation of the breath passing in and out our nostrils.

## **Work with Three Kinds of Experiences**

Last Updated on Mon, 10 Sep 2018 | [Walking Meditation](#)

Though mindfulness is a single thing, it is helpful to distinguish three types of objects things that are difficult and painful things that are delightful, healing, and restoring and things that are somewhere in between or neutral. The practice of mindfulness involves all of these. If you are doing walking [meditation](#) along a forest path and suddenly remember that there isn't enough money in your bank account to cover a check you wrote earlier that day, you should be aware that you are walking down the forest path. Come back to the present. Feel the earth beneath your feet. Smell the pine trees. Feel the wind caress your hair. Notice the little wildflowers along the side of the path. Be where you are. This is the practice of being in touch with what is healing and restoring. This does not mean that you should try to repress your financial fear. You have to respect these feelings and work with them. But don't forget to experience walking in the forest when you are walking in the forest....

## **Accept Your True Face Johns Story**

Last Updated on Mon, 10 Sep 2018 | [Walking Meditation](#)

A Zen koan asks What was your original face before your parents were born This question points toward the real you and your true experience, before you were trying to be anything other than who you are. This is the point of mindfulness, and not trying to make your experience conform to anything. If your philosophy is that matter is the only stuff in the universe, but you have an experience you can only call spiritual, let it be. If you consider yourself a spiritual being, but

## **Humans Are Not Born Sinful**

Last Updated on Sun, 16 Sep 2018 | [Rumi References](#)

The path we choose determines how open or closed our souls become to their true nature. Then, by extrapolation, it determines how tranquil or miserable we will be in our lives. That's why it's so essential, in Rumi's estimation, that we embark upon the process that leads us toward inner peace. We

have nothing to lose except our shortcomings, and everything to gain by getting in touch with who we really are inside. He wrote the following

## **Chest Abdomen Buttocks**

Last Updated on Mon, 10 Sep 2018 | [Self Nature](#)

Raise your chest a little, moving it forward, and sit so that the hollow part of your chest, the part that is at about the level of the base of your sternum (the den of your heart), permits your diaphragm to function unimpeded. Newcomers to [meditation](#) often experience obstruction and discomfort in the chest, and that is usually caused by the den of the heart not being low enough. Should that occur, focus your awareness on your abdomen and refrain from any effort you should feel relief in a short time. Your buttocks should be protruding a little, and your back should be comfortably, easily erect. Sit relaxed and self-composed, settling into your lower abdomen. This practice has been found to be especially calming.

## **Suggestions For A Painful Convalescence**

Last Updated on Mon, 10 Sep 2018 | [Hypnotic Suggestions](#)

What I am telling you now, your awareness of the passage of time is going to be changed, so that the days (or hours) will just seem to be flying past, and you are going to be pleasantly surprised at how swiftly they have gone. You will be able to carry out all of your routine activities in the usual manner, for this will have no effect on the speed with which you do things but just as a few minutes can seem like an hour at times, and an hour seem like only a few minutes, your perception of the passage of time is being changed now, so that every minute that passes is going to seem much, much shorter than it actually is.

## **See That the Island Is Beautiful**

Last Updated on Mon, 10 Sep 2018 | [Walking Meditation](#)

But feelings can never be forced. Peace and [happiness](#) emerge out of the practice of mindfulness. They are a by-product. The whole point is to experience whatever you are experiencing. You force nothing. Beginning to practice mindfulness is like that. At first, we are looking for something that we expect should be there. We search and search. But when we finally give up a little, and relax into where we are with no special effort, we experience an epiphany the beauty of the place reveals itself.

## **How Jhana is achieved**

Last Updated on Mon, 10 Sep 2018 | [Developing Metta](#)

When this upacara-samadhi becomes strong and keen, the mind will dwell fixedly on the recipient of metta if it is drifting and floating along the stream of sensations in a dream. However, the mind may stay on only for a moment in the first instance. When continuous development of mindfulness on metta is further carried on, it may stay put on the sense-object for a duration of one minute or more, up to even one hour or so. When thus, absorbed in mindfulness of metta despite the environmental effects of sensational objects, the mind does not make short flights to these sensations but will remain firm, stable and gets implanted on the person who receives the metta wishing him [happiness](#). Rapturous a neutral person. After such an achievement of jhana for the sake of a neutral person, metta may be developed and bestowed upon a person who is an enemy, if there is any. In radiating metta towards different recipients one after another, different kinds of feeling or mental consciousness of...

## **Practice Radical Acceptance**



Last Updated on Mon, 10 Sep 2018 | [Walking Meditation](#)

The practice of mindfulness is a kind of radical acceptance. It is not so much that we seek to be peaceful, no matter what is happening, as it is that even when we are not peaceful, we accept that experience, just as it is. If in this way we tune in to what is, even if what is is something we do not particularly want, peace emerges. To put it somewhat differently, much of what interferes with our enjoyment of life is the continual struggle to impose a different kind of order on experience than what is already there. Peace is found when we cease this struggle. And the doorway to the cessation of struggle is first to accept that right now, struggle is what is going on. Sitting outside this morning, I am glad to live in a climate where I can do this even in March. I delight in everything the blossoming of the fruit trees in the yard, the greening of the grass, the feel of the warm sun on my skin. Before I am fully aware, however, my delight begins to shift. I start to notice the many...

## **Concerning the Breath**

Last Updated on Mon, 10 Sep 2018 | [Mental Formations](#)

The first point is that to use the in-and-out breathing as the base for establishing mindfulness. A living body must always have breath but we never pay any attention to it. So our practice is now to bring mindfulness to bear on this natural breathing pattern. The Lord Buddha explains (in the Discourse) that one holds the body erect<sup>4</sup> and firmly establishes mindfulness. Mindfully one breathes in, mindfully one breathes out. Instead of sending the mind off elsewhere, one concentrates it wholly on the breath. This will lead to a more subtle awareness. Breathing in a long breath, be aware of it. Breathing out a long breath, be aware of it. Be aware of a short in-breath and a short out-breath, but do not tense or force the breathing. Just let go and breathe naturally but be aware. The Discourse then continues with instruction to note the whole body. Experience and know your whole body as the breath goes in and out. Expand your awareness to cover the whole body including both the mental...

## **Learning to Pay Attention**

Last Updated on Mon, 15 Jul 2019 | [Nostril Breathing](#)

The essential skill of [meditation](#) is learning to concentrate, condense and compress your awareness to be totally focused on the very subtle object of your meditation. As your entire being becomes absorbed in meditation, every stress and strain of daily life will fall from your shoulders. In a few short minutes you will become rested and refreshed. Your attitude will be more positive and compassionate. Your family and co-workers will immediately see the benefits of your meditation. You will make better decisions, have greater creativity and become playfully clever in managing the challenges of the day. In short, by regularly [meditating](#), you will like yourself much more and we will too.

## **The Necessity for a Pragmatic Means**

Last Updated on Sun, 16 Sep 2018 | [Mental Activity](#)

The breathing method of [letting go](#) and use of the images of writing on water and a swell on the ocean can bring us a quiet mind, at least temporarily. We may reinforce this state by focusing on the sensation of the breath passing in and out our nostrils as we breathe normally. A calm state of mind serves as a platform for reaching deeper levels of inner peace and for seeing reality more clearly. However, it is difficult to generate and implement such qualities as joy, warmth, and tender understanding by merely conjuring them in our imagination. Relying purely on the rational approach of logic is also not so simple. The teachings on Buddha-nature suggest a more pragmatic means to access a working level of these qualities. Following these methods brings confidence that the goal is practicable.

## **No Thoughts Clear Consciousness and Breath Suppression**

Last Updated on Mon, 10 Sep 2018 | [Brain Research](#)

Several meditative traditions refer to periods during which thoughts drop out of consciousness. In the TM tradition, some of these episodes are described using such terms as pure consciousness or transcendental consciousness. They are also viewed as being concrete experiences of pure abstraction having no mental boundaries. In recent decades, these brief moments of clarity were found to coincide with periods of apnea, in which breathing stops. In 1982, a study of forty TM subjects yielded a total of 565 such episodes.<sup>15</sup> These subjects also breathed relatively slowly, even when they were not experiencing pure consciousness. Yet, why should their breathing stop? Subjects who were most experienced in TM had more episodes of breath suspension. Some, but not all, of these episodes coincided with the experience termed pure consciousness. In one accomplished subject, breathing paused during the expiratory phase. The pause was at a point midway between the usual two peak tides of inhalation...

## **[The Three Entrances to Nibbana](#)**

Last Updated on Mon, 10 Sep 2018 | [Mentality Materiality](#)

Here, I would like to explain the three entrances to Nibbana. In the Mahasatipatthana Sutta (The Greater Discourse on Foundations of Mindfulness) of Dīgha Nikāya (Long Discourses), the Buddha teaches that the [meditation](#) subject of the four foundations of mindfulness is the only way to Nibbana. The commentary, on the other hand, explains that there are three ways to Nibbana, and refers to them as gates. They are the meditation subjects of the colour kasinas (vannakāsina), repulsiveness (patikūla-manasikāra), and voidness of self (sunnata), which is four-elements meditation.

## **[The Mindful Introspective Path toward Insight](#)**

Last Updated on Mon, 10 Sep 2018 | [Brain Research](#)

Zen tends to be vague on these matters. In contrast, many persons in the West now freely use the terms mindfulness, or insight [meditation](#) to describe the meditative practices used by the southern Buddhist schools of southeast Asia which follow in the Theravada tradition.<sup>1</sup> Is the Zen way really so different? Or is this another semantic problem? It seems to be largely a matter of words and emphasis, for in most respects the northern and southern practices are fundamentally similar. Whatever names attach to Buddhist mindfulness, it still starts out the same way as a nonreactive, bare awareness open to anything.<sup>3</sup> Indeed, the same basic meditative approach is available to almost anyone. All you must do is set aside mental space, then dedicate it fully to the here and now. The task is formidable. Only slowly does its outcome open up awareness, nonjudgmentally, so that awareness can take in the natural ongoing changing sequences of direct experience. The mindfulness of which we speak begins by...

## **[The Meditative Attitude](#)**

Last Updated on Sun, 16 Sep 2018 | [Walking Meditation](#)

There is no better method for deep transformation and finding inner peace than [meditation](#). Psychological research such as that conducted by the Harvard psychiatrist Herbert Benson has detailed the profound physiological effects of meditation. When we [meditate](#), our pulse slows down and our blood pressure drops. Our brain activity shifts toward alpha waves reflecting a state of calm awareness. These changes inoculate us against many stress-related illnesses, and they occur in even novice [meditators](#). Yet these physiological changes barely touch upon the change of consciousness that advanced meditators report. For meditation is not just for fine-tuning the body and the mind (which it does), it is a path of [enlightenment](#), a way to come into that place of unshakable peace called nirvana, moksha, satori the kingdom of heaven.

## **[Expanding and Summarizing the Section Concerning Breathing](#)**

Last Updated on Mon, 10 Sep 2018 | [Mental Formations](#)

I would now like to expand the explanation on mindfulness of breathing (anapana-sati). The Discourse advises sitting erect in the samadhi-posture with mindfulness alert and firmly fixed on the in-and-out breath. Various ways for developing such mindfulness are then given. With the body rested and peaceful, the breathing becomes quieter and more refined. When the mind is also tranquil, the breathing is even more delicate and refined. At first your mindful attention on the breath may not seem to bring any fruitful results. However, with persistence the mind will become more firmly established, allowing contentment (chanda), rapture (piti), and gladness (pamojja) to arise. This is the third stage of experiencing the whole body with the breath is concerned with being aware of all the corporeal group and the mental group. Be aware of your posture as you sit practising here, of the position of your hands and feet. Take note of the state of your mind and the clarity of your mindfulness and...

## **Chapter Three Symbolism and the Arts**

Last Updated on Mon, 10 Sep 2018 | [Buddha Teachings](#)

The Buddha's teachings guide us to first start the practice from our mind, as our true nature encompasses the infinite wisdom and virtuous abilities that are no different from those of Buddhas or Bodhisattvas. However, today it seems as if we have lost our innate wisdom and virtuous abilities. The Buddha told us that all these qualities are not truly lost, just not yet uncovered. In the present moment, we endlessly immerse ourselves in wandering, discriminating thoughts and attachments, which have resulted in this temporary loss of abilities. However, inside the true mind, no wandering thoughts exist. If a mind has wandering thoughts then that mind is a false one. We originally possessed this true mind, so practicing Buddhism is simply recovering it.

## **Talking back to Prozac**

Last Updated on Mon, 10 Sep 2018 | [Practice Meditation](#)

Mindfulness [meditation](#) has no harmful side effects and permanently lifts the mood of those who practice it for just three months (see Chapter 19). Then why don't psychiatrists dispense it first to their depressed or anxious patients, before potentially dangerous mind-altering drugs? Beats me. In a few years, though, more and more psychiatrists may be counseling their patients to follow their breathing as well as take their medication and the book you hold in your hands may find its rightful place on psychiatrists' shelves, alongside the Diagnostic and Statistical Manual of Mental Disorders.

## **The Constitution Of Objects**

Last Updated on Mon, 10 Sep 2018 | [Cartesian Meditations](#)

If certain subjective processes occur in you, then - ipso facto - an object of a certain sort is present to your consciousness. Objects supervene on such subjective processes. In the Second [Meditation](#), for example, Husserl writes of how 'consciousness in itself, and thanks to its current intentional structure, makes it necessary that in it we become conscious of an object' (85, my emphasis). The detailed tasks of phenomenology as 'constitutional research' are concerned with specifying what sorts of mental accomplishments are required to constitute various types of object i.e., what sorts of processes are necessary and sufficient for various types of object to be given to consciousness. Is there, however, a way of construing this claim that is not simply the strong, idealist reading of the 'transcendental insight'? Until recently, there would have been very few who would have denied this possibility. Today, however, there are many advocates of various varieties of...

## **Staying with the Moment**

Last Updated on Mon, 10 Sep 2018 | [Sitting Meditation](#)

Try being mindful of whatever you are doing at the moment walking, sitting, bathing, cleaning, looking at a flower. You can do this at any time and in any place. As you train your mind to focus, you will find you are less distracted. Later, as you go on, you can be mindful of your thoughts and emotions as they arise. P I have tried being mindful of the moment. But it is strenuous and I get all tangled up. Once you break the habit of the roaming mind, you will find you are more centered and more with the present moment.

## **Learning to be mindful of unpleasant feelings**

Last Updated on Mon, 10 Sep 2018 | [Mental Objects](#)

When you are able to watch the pain mindfully, it does not just involve keeping the mind to the pain. If you just keep the mind to the pain, it is just concentrating on the pain and the pain becomes exaggerated and magnified. You will then see a small pain as a big pain, a giant of a pain or a mountain of a pain. If your mindfulness is not strong enough, you will give up. People do not usually like to take pain as a main object of [meditation](#) because it is usually very stressful and not many people can do it. Nevertheless, when you do vipassana, you will have to face it eventually. You can watch it as long as you can be mindful. When it comes to the point where you really cannot be mindful anymore, or when you are just sitting there, biting your tongue and keeping on thinking When is it going to go away then there is no more mindfulness. This has become pointless. It is then time to change the posture either by stretching the legs and bending it into a different position or getting up...

## **The Noble Eightfold Path The Middle**

Last Updated on Mon, 10 Sep 2018 | [Spiritual Development](#)

Right Effort Right Mindfulness Right Concentration The remaining three factors of the Noble Eightfold Path are factors for the development of wisdom through the purification of the mind. They are Right Effort, Right Mindfulness, and Right Concentration. These factors, when practised, enable a person to strengthen and gain control over the mind, thereby ensuring that his or her actions will continue to be good and that the mind is being prepared to realise the Truth, which will open the door to Freedom, to [Enlightenment](#). Right Effort is closely associated with Right Mindfulness. The practice of mindfulness is important in Buddhism. The Buddha said that mindfulness is the one way to achieve the end of suffering. Mindfulness can be developed by being constantly aware of four particular aspects. These are the application of mindfulness with regard to the body (body postures, breathing and so forth), feelings (whether pleasant, unpleasant or neutral) mind (whether the mind is greedy or...

## **Eighteen Unique Qualities Of Buddhas**

Last Updated on Mon, 10 Sep 2018 | [Pure Land](#)

W They are (1) impeccability of action, (2) impeccability of speech, (3) impeccability of mind, (4) having no discriminatory thoughts, (5) unfailing concentration, (6) unfailing discernment and relinquish-ment, (7) endless volition, (8) endless vigor, (9) endless mindfulness, (10) endless wisdom, (11) endless liberation, (12) endless liberated

## **Conduct Always Has A Goal**

Last Updated on Mon, 10 Sep 2018 | [Self Hypnosis](#)

The concept of conduct also states that our behavior is oriented toward goals not immediately present. Now, it does not say that these goals (or preferences) are clear to you or fully conscious or even conscious at all. Or even that they are goals you have chosen for yourself. They can be entirely outside your conscious awareness subconscious, if you will and they can be entirely counterproductive. These goals can also be forced on us by others we can be 'expected into them.

## [Important points in watching pain](#)

Last Updated on Mon, 10 Sep 2018 | [Mental Objects](#)

There are also different types of observation that I have noticed concerning watching pain. The preferred one is the one-pointedness, which means, you pinpoint the most painful part and zero your awareness into it. This is called the direct encounter. Awareness is like a surgeon's knife that goes into it and observes it. Usually when your mindfulness is one-pointed and really focused, then it is very strong. You are usually able to see some degree of change there, and if you are able to bear with it long enough, then the pain will disappear. Failing that, another approach is to adopt a wider perspective or view. This happens when your whole leg is in pain. Not one single part seems to be more painful than the other. The whole situation seems to be here pain, there pain, everywhere pain. Then you have to focus your mindfulness as if it is covering the whole part of your legs. Otherwise, when you watch one part, another part of your body will be in pain. You watch another part, still...

## [Out Of Conscious To Conscious](#)

Last Updated on Mon, 10 Sep 2018 | [Belief Systems](#)

Once you have determined which is the out of conscious system, you have two primary choices to bring that system into conscious awareness so that the individual stops giving him herself [hypnotic suggestions](#) for which there is then amnesia, or to use that system as the one in which you structure your hypnotic and therapeutic work. Since that system is out of conscious, almost any hypnotic work you do in that system will, in most cases, lead to amnesia for that work. When that happens, it makes it very difficult for your patient to block or sabotage the therapeutic process.

## [The Three Marks of Existence](#)

Last Updated on Mon, 10 Sep 2018 | [Dream Yoga](#)

A central theme of the Buddhist worldview as a whole, and one that relates directly to the Four Applications of Mindfulness is the Three Marks of Existence, the first of which is impermanence. As you scan through the body, then later investigate the nature of feelings, other mental states, and all other phenomena, see if anything in these various domains of experience is stable and unchanging through time, including yourself. Is there anything that presents itself to your fields of perception that is causally real, and is also static and unchanging through time According to Buddhist investigations, the answer is no. All these conditioned phenomena our bodies, our minds, ourselves, the environment, other people are in a state of constant change. All these things are subject to coarse impermanence, in that sooner or later they all disappear. Everything that is born eventually dies. Everything that IS accumulated eventually disperses. Everything that is elevated eventually descends. In...

## [The Candle Practice](#)

Last Updated on Mon, 10 Sep 2018 | [Physical Body](#)

In the beginning, do not [meditate](#) for too long. You will burn yourself out. Short sessions are better, maybe 10 or 15 minutes. If you want more than that, do 10 minutes, take a break, then do another ten minutes. You are more likely to develop deeper concentration if you work in small sessions. Sitting longer means there is a higher risk of losing concentration or becoming distracted. Only gradually should you increase your [meditation](#) time. Of course, in later stages you should have developed enough conscious awareness that the length of the session is irrelevant, because you never lose your attention into anything. At this stage, one meditates for as long as it takes to accomplish whatever goals we have for that session. Monks in the Tibetan tradition begin learning to meditate by performing short sessions of ten to fifteen minutes. They will do this twenty or thirty times a day, and only gradually will they increase the length of the session.

## **[Breathing Preliminaries Two Fundamental Breaths](#)**

Last Updated on Mon, 10 Sep 2018 | [Prayer Position](#)

There are two basic breaths that are prominent in the [meditation](#) and [Yoga](#) world. Most [meditators](#) and yogis use one or the other. The basic breath of the Taoists and Yogis begins with controlled [deep breathing](#) with the diaphragm. The basic breath of Theravada (pronounced Tair-uh-vah'-dah) Buddhism begins with watching your natural breathing pattern until it deepens on its own from mindfulness. Some people like to argue that THEIR method is the better one, but don't be fooled. Both of these approaches take you to a deeper place. See which one works for you under varying conditions.

## **[Balancing The Five Controlling Faculties](#)**

Last Updated on Mon, 10 Sep 2018 | [Transparent Element](#)

So a person who is developing concentration with a [meditation](#) subject like mindfulness of breathing needs strong faith. He should develop mindfulness of breathing without any doubts, thinking, Jhana can be achieved if I follow systematically the instructions of the Fully Enlightened Buddha. If, however, a person lets his faith be excessive concerning the objects that he should have faith in, and here we are concerned with the meditation subject of mindfulness of breathing, then because of the function of faith to decide about an object being in excess, the faculty of wisdom will not be clear and the other faculties of effort, mindfulness, and concentration will also be weakened. Then at that time the faculty of effort will not be able to perform its function of raising the other concomitant factors to the object of the [patibhaga nimitta](#) and not letting them fall away. Also mindfulness will not be able to perform its function of establishing knowledge of the patibhaga nimitta. The...

## **[If you can be mindful without judgments and without likes and dislikes then you are practicing with an inner silence or](#)**

Last Updated on Mon, 10 Sep 2018 | [Sitting Meditation](#)

That's why it's better to start slowly by focusing on a particular moment. You may not be good at it all at once. But you will find that this practice of staying with the moment facilitates the inner silence. If you concentrate on the moment, and if your concentration is good, then no stray thoughts will enter your mind. As you practice, not only will you be more focused, but you will also become more alert and sensitive to what is happening around you. When your mindfulness is strong, then you can direct your attention inward to your mind, your emotions or your thoughts. SD So just being mindful is not enough That's right. Being mindful is not sufficient. It is only a means. What is crucial is incorporating equanimity or [upekkha](#) into your mindfulness.

## **[Special Insert Trance Voice Induction Table](#)**

Last Updated on Mon, 10 Sep 2018 | [Conversational Hypnosis](#)

The Conscious mind is that part of your awareness that you are using right now. It is that awareness that you can focus on. It is limited to being able to hold attention on 5-9 ideas or experiences at a time. The conscious mind is generally responsible for making choices, planning and being around to enjoy things.

## **[Quick Look At e Hindrances](#)**

Last Updated on Mon, 10 Sep 2018 | [Knowing Mind](#)

Remorse Again, see the teacher before anything else, because different methods apply. Don't let it affect you, or the present moment. As you observe continuously, the unpleasant feeling will decrease.

(Your observing has to be at present moment, but to be able to do that, your mental attitude has to be right.)

## **Is it higher or deeper**

Last Updated on Sun, 28 Jul 2019 | [Practice Meditation](#)

Spiritual teachers and personal growth advocates have a dizzying fondness for up and down metaphors. Some talk about digging down into your inner experience like a miner, or having profound insights, or feeling or knowing things deeply. Others talk about higher consciousness or transcending the mundane or having a mind like the sky. (I make the best of both worlds by using the two directions more or less interchangeably.)

## **Getting the Most from Your Meditation**

Last Updated on Mon, 10 Sep 2018 | [Meditation Practice](#)

L Recognize sleepiness as something we experience in parts of every day. We practice [meditation](#) in order to wake up. By bringing awareness to the state of torpor, you can gain glimpses into those parts of your world you may be excluding from the totality of your awareness. & If you find yourself losing interest in your surroundings, wherever you are, focus on just one thing. Just this sentence. Just this step. Bring yourself back into the present moment by becoming mindful of those objects and events that are actually arising.

## **Discovering how turbulence clouds your mind and heart**

Last Updated on Sun, 16 Sep 2018 | [Practice Meditation](#)

Needless to say, when you're experiencing inner turbulence, you may find it difficult to connect with being when you sit down to [meditate](#). Sometimes, of course, you may have moments when your mind just settles by itself and you can see all the way down to the bottom of the lake. (To use another nature metaphor, think of those overcast days when the cloud cover suddenly parts and the sun shines through with all its warmth and radiance.) These moments may be marked by feelings of inner peace and tranquility, upsurges of love and joy, or intimations of your oneness with life. But most of the time, you may feel like you're doing a breaststroke through muddy water.

## **The Theravada Buddhist breath**

Last Updated on Mon, 10 Sep 2018 | [Prayer Position](#)

Concentrating on your nostrils during mindfulness meditation prevents drowsiness. If your problem is drowsiness during meditation, then this is a good thing to concentrate on. If your problem is too much thinking, then the navel center (a couple inches below your navel and a couple inches inward) may be the place to concentrate. In the Vipassana (Theravada [Buddhist meditation](#)) section, a third point of concentration will be revealed. All of this information will be repeated more elaborately in that section.

## **The Method of Examining the Mind**

Last Updated on Mon, 10 Sep 2018 | [Mental Formations](#)

Mindfulness is essential for guarding the mind right from the beginning. Any inattention, and the mind will have darted away in a flash. The mind must then be speedily led back inside if mindfulness is to be recovered. Using mindfulness, always return the mind to your chosen point and, carefully establishing mindfulness, examine it there. The mind will then be pacified and, when checked in any

particular episode, will usually not go off there again but will rather follow some other affair instead. This method must be repeated until the mind is tamed and able to come to calm with contentment (chanda), rapture (plti) and ease (pamojja). This will give a taste of the first stages of calm and samadhi, furthering your satisfaction in the practice and facilitating the focussing and settling of the mind in samadhi.

## **Thumbnail Sketch of the Mind and Brain**

Last Updated on Tue, 11 Jun 2019 | [Self Hypnosis](#)

For example You are reading the words on this page. You see the black and the white on the page. You are sitting or lying down and know that. You are aware of any sounds around you and these are all conscious thoughts. Whatever you are focusing on right now is in consciousness. Your conscious mind is where you put your attention. As we change what we pay attention to, we change what is in our conscious awareness. As we focus more intently on what we are paying attention to, we automatically reduce our awareness of other things that Our conscious mind generally can hold about seven bits of information at any particular moment in time. A phone number is usually about the maximum that most people can hold in consciousness at any given time. Everything else that is going on out there is not going to be coded into our conscious awareness without our forgetting the phone number we were thinking about. Try this experiment. My phone number is 612616-0732. Got it Now listen to all the other...

## **Mind as the Everchanging Experience of Things**

Last Updated on Mon, 10 Sep 2018 | [Mental Activity](#)

Confusion about these points often makes us insensitive to the present moment. Before encountering someone, we might imagine that our state of mind would remain the same as it had been until then. Alternatively, we might expect our experience to repeat previous ones with the person. For example, suppose our interaction with colleagues at work was difficult this morning. We became upset at the slightest things they said. Concluding that we are having a bad day, we might assume that the rest of it would undoubtedly be the same.

## **Restlessness And Worry**

Last Updated on Mon, 10 Sep 2018 | [Mental Objects](#)

The other hindrance involved is worry and restlessness. Here, you are advised to note 'thinking, thinking' with mindfulness and it should go away. Often, when we note 'thinking, thinking, it does not go away. We may just be saying 'thinking, thinking,' but we are not mindful. If you are mindful when you note, you would not be thinking. You should be clear and aware and the thinking would go away. This comes under cittanupassana, which means mindfulness of consciousness, which we will deal with later. It is more involved in actually being able to perceive the state of mind of greed, anger, He for whom mindfulness of the body

## **Push and Pull in Hand Levitation**

Last Updated on Mon, 10 Sep 2018 | [Experiencing Hypnosis](#)

E Her double purpose is (1) to learn to be responsible at a motor level, and (2) without a conscious awareness. For a blind person it is so necessary to have a conscious awareness of any motor movement. A blind person has to be aware that such and such is just so far from my shoulder, my back, my thighs, etc. Erickson demonstrates nonverbally with his body. But sighted people have [peripheral vision](#) and are unaware even that they have it to handle such problems. Blind people have to goal-orient their movements as a consciously done thing it is an entirely different type of movement



than that of a sighted person. Now in hand levitation I'm asking her to learn to make movements that have no goal.

## **How Mahmudr Is Introduced**

Last Updated on Mon, 15 Jul 2019 | [Nature Mind](#)

Discipline in the lesser vehicle includes abandoning fruitless preoccupations and behavior, either internally in one's attitudes or externally through precepts and life-style, or both. [Meditation](#) entails the cultivation of mindfulness or recollection, samatha, or taming the mind's incessant discursiveness, and basic vipasyana (insight), such as with respect to imper-manence, the shiftiness of internal and external experience.

## **Direct and Full Knowledge**

Last Updated on Mon, 10 Sep 2018 | [Sensuous Pleasures](#)

Abhinna is rendered as direct (abhi) knowledge (na) which is synonymous with neyyabhimukha panna (direct knowledge or cognizable things). As to direct or 'face to face' it is said lakkhana sanlakkhanato -direct or face-to-face knowledge with mindfulness of the nature or individual essence sabhava). By lakkhana, we mean sabhava lakkhana (natural, individual or unique characteristics which are clearly noticed). In short, they are ultimate things or realities paramattha dhamma) possessed by noma and rupa. In the mundane sphere it is important to discern the parinneyya dhammas and for this purpose one must practise correctly, that is, practise mindfulness of kaya-vedana-citta-dhamma-dhamma objects in a way that is described in the scriptures as abhijanana (higher direct knowledge) - the latter referring to dhamma abhinna (direct dhamma knowledge) and not iddhi abhinna (power or miracle). tension and falling with [relaxation](#), one's consciousness must fall synchronously on the object as it...

## **Pull the Spleens Energy into the Front Pakua**

Last Updated on Mon, 10 Sep 2018 | [Energy Body](#)

Inhale and pull up the left side of the anus toward the spleen. Use your mind to lightly squeeze the muscles on your back, and feel the spleen. Exhale, relax, and heighten your awareness of the spleen. Form the spleen's collection point which is at the center of the front pakua itself.